65. Defects of the present system of education and suggestions for removing them.

MR. AIYAPPAN.RAMAN (*Member, Nominated*) said that the two important defects which he observed in the present system of education were unemployment among the educated men and their inefficiency to execute the onerous duties of public service. In order to cure these two defects and to place the educational system on a sounder footing the member made the following suggestions :—

(i) English and vernacular middle schools should be amalgamated and instruction should be imparted in Malayalam in these schools in all subjects except English language.

(ii) Candidates who proposed to go for higher education should alone be admitted into English high schools.

(iii) Vocational schools should be established in each taluk and the course of instruction in these schools should be fixed at three years.

(iv) Admission to high schools and to vocational schools should be restricted to candidates who passed the middle school test.

(v) The courses of instruction in schools, the subjects prescribed for study etc., should be reduced.

(vi) Competitive examinations should be instituted for regulating recruitments to the public service. Candidates should also have physical fitness for employment in the public service.

(vii) The importance of national history and national languages should be emphasised in education.

(viii) Greater attention should be paid to the physical development of boys.

(ix) Habits of independent thinking should be cultivated among boys.

DEWAN'S REPLY: Mr. Aiyappan Raman, as I have said previously on two or three occasions today, the whole question of the educational system of Travancore will come under examination after the report of the Unemployment Committee is received.

66. Education of women.

MR. PIR MAHOMED MUNAVARI MAHOMED ISMAIL MUNAVARI (*Member, Nominated*) said that women in Travancore were enjoying freedom of a kind which was unique in India. They were getting the same kind of education as men. They could elect members to the Legislative Council. They themselves could stand for election. They could hold several appointments in the public service. There were hardly any public activities in which they did not participate.

But with all this, women were women all the world over. Their physical and mental capacities were very limited. The average weight of a woman's brain was less than that of a man's. Women had been called the weaker sex from the day humanity appeared on the face of the globe. To try to put them on a footing of perfect equality with men was therefore to try an impossibility. No one could go against the inexorable laws of nature. Exceptional women there might have been, who proved themselves equal to or even better than men, but they were Nature's freaks not her normal products. There were therefore certain limits within which women might be allowed equality with men, but it was folly to allow them to usurp the place of man in every field.

It was in fact the duty of Government to wean women from their desire for Government appointments. If the cult of the shirt was a bar to the young men taking up manual labour, the lace of the *sari* was a greater bar to the young women taking up house-hold work. Government had to make them understand that their proper sphere was the home. Marriage was a socio-religious tie which every Indian woman considered sacred. That tie imposed several duties on her which she had to perform faithfully. She had to advise and help her husband, and look after her children. Fashionable women in India were now doing social service by looking after other peoples' children in child-welfare centres, while their own children were left at home at the tender mercies of the ignorant nurse or Ayah. Both as a governess and as a wife, woman's presence was indispensable in her house. She could shine better as the queen of her house-hold than as an Anchal Master or as a Sub-Registrar.

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